

ΣΟΦΙΑ—SOPHIA

Research: an everyday act of relationship and understanding of the environment. Memories from Soatá*

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Abstract

The present text addresses the education-research relationship as a beautiful and complex event that tries to respond to a series of daily questions in the field of education. For example, to the articulation of scientific knowledge with the aesthetic field, in younger people and with initial readings. Here is described a process generated between a team of students of 10th (secondary) grade from the Educational Institution Juan José Rondón, from the municipality of Soatá, north of Boyacá province, and a group of grandparents and old people of the town; relatives, acquaintances and memories of places that activate childhood and the first experiences to approach language, such as memory and curiosity mediated by the word through stories, oral contact and the thread of memory. The reflection focuses on the development of critical and interpretive thinking in students, the formation of autonomous people who actively participate in political, social and cultural life; aspects that involve a reflexive exercise and the social responsibility of the individuals who make up a society as dissimilar as the Colombian one. The pedagogical model was “The Transformative School” by Giovanni Iafrafrancesco, by which it is emphasized the role of language and the relations established between interviewers and interviewees. Some fragments of the stories provided by the grandparents are presented, narrations that partly show the aesthetic proposal worked here. In summary, it is highlighted the need to stimulate the creative attitude and the aesthetic and social sensibility as priority elements that education must take into account at the present time, if what is desired is to promote human beings and societies that face their problems in a rational and sensitive way.

Keywords: Education, research, narration, pedagogical model, intergenerational relations.

History is not something that has already happened, and above all, that has happened to notable and famous men.

It is much more, it is what happens to ordinary people every day, from the moment when they wake up full of illusions until they, exhausted, fall asleep at night, without hope, stiff and discolored documents for time are not needed to convert a fact into a historical one; history does not take refuge in the notaries nor in the courts, not even in the newspapers. History is a voice full of timbres and accents of anonymous people.
(Molano, 2008)

I arrived from school, it was a cold afternoon so I changed my clothes, I got warm and I saw my grandfather walking around. I was on my way to a meeting that was in the cultural hall of the village. The coffee that he ritually shares with my mom stopped him at my house. I carried my backpack, looking at it, I thought about it, about the backpack of surprises. The one that has plantains and sweets, the one that prevents him from suffering the chiripiorca (fainting).

I looked at him, I told him I had a task, he answered that of course, that he would help me, but I had to help him with the backpack. We walked the short distance from my house and started talking, inside all the lights and colors that came out of there; I want to share with you one of the stories of fear that most marked the life of my grandfather.

My grandfather remembers that when he was 7 years old, he visited Soatá together with his mother Lucrecia; they were walking down the street. His mother was holding him by the hand, when they saw three gentlemen who had big feet full of little bugs.

My grandfather was very scared and asked his mom what had happened to those men. She held his hand tightly and told him that those animals that these men had attached to their feet were called chiggers, and that they attached to people who stayed for a long time in Soatá. My grandfather kept silent and bowed his head, as a sign of respect, but never imagined it would be in Soatá where he would spend the rest of his life.

CHIGGERS, written by Angie Verónica Pinzón.

Introduction

The Educational Institution Juan José Rondón has as premise to carry out a comprehensive evaluation of student learning from the perspective of a transformative school based on the students' real context, both pedagogical and academic concepts, a clear focus on human transformation towards freedom, and coexistence based on a series of human and moral principles; for this, it has been taken as a basis the proposal of the pedagogue Giovanni Marcello Iafrancesco, because it highlights elements such as the context of the evaluation of learning from the perspective of a transforming school; that is, the possibility that when talking about evaluation, different approaches, forms, instruments and criteria are taken through the monitoring of educational and pedagogical processes and results, assuming a critical - interpretative, reflective - argumentative and creative - position to qualify education and all the factors implicit in it. In short, it is about carrying out evaluation as an integral process, from the perspective of a transformative school that makes it possible to become aware of the holistic development of all the processes that involve human development.

After analyzing why children, adolescents and old people predominate in Soatá, a question was raised in and with the adolescents, why do not young people stay in Soatá? Why is it so easy for them to cut the thread that binds them to their homeland and origin? The problem was then profiled. Young people constantly migrate from Soatá -among other things- because they have not developed strong ties with their homeland, with its roots, with its history.

When inquiring with adolescents, among their closest emotional experiences there appear repeatedly old people, grandparents, uncles and parents, who enunciate through words their way of life, knowledge, culture and experiences that young people do not know, so they are surprised and rejoiced to hear them; that is, the young people understand that it is possible to feed themselves through the voice of the elderly, to ask about the stories that the old people keep, which is not only a search for stories, but also for the adolescents the possibility of building strong intergenerational bonds, while being reconstructed from different voices and

memories; characters, words, parties, myths and other manifestations and ways of understanding the roots of the *Soatense* culture (***Soatense* refers to somebody from the municipality of Soatá**), and therefore, the roots of young people who live or migrate from the town.

After a group and personal reflection of the student researchers and the subsequent divulging of this with other adolescents, a reencounter with the founding stories was programmed. Specifically, in orality, the possibility of reflecting around grandparents, recognizing them as valuable people, living treasures that have multiple experiences and knowledge. From these reflections, other emotional components were developed with the students through stories, orality and memories. Remembering the bodily sounds, the onomatopoeia with which parents and grandparents teach to speak, the musicality of the language that gives entrance to the culture; lullabies, words, tones, sounds ... they allow students to make an intergenerational encounter, find correspondence between their stories and the environment that they recognize and those that their elders tell and describe. *Memories from Soatá* is, therefore, a route of exploration and understanding of orality as an alternative to historical construction, living books, living history. The way in which subjects are inter-generationally related in a particular context and time.

The search for information on research on daily life and in Colombia, and particularly in Soatá, makes it clear that it is an issue that has not been sufficiently explored, except in indigenous communities. Currently there is a work that remains as a reference point, *Soatá, geographic description and historical news of the population* (1945) of the authorship of the presbyter Gaius Leonidas Peñuela, a text rich in data of different kinds, which has served as a point of reference to the work of the team, but not in matters of orality; for that reason, it was the first text addressed as a general panorama of the municipality; this work was published in 1948, on the occasion of the 500th birthday of Soatá.

A second text with a historical character was *Historia de la vida cotidiana en Colombia* (History of daily life in Colombia). This document is the product of an investigation led

by Beatriz Castro Carvajal. It was published by the Norma publishing house in 1996 and it contains interesting data of a habitual nature in the different regions of the country. Its great contribution is the vindication of subjects (who are) proscribed in canonical history, the vindication of others, those whose voice is not heard because they are too busy attending to their domestic tasks, the legacies of their parents, the legacies of the culture that was assigned to them. It is fundamental the approach of the book *Promoción de la lectura desde la librería hacia nuevos lectores* (Promotion of reading, from the bookstore to new readers), authored by Adela Castronovo de Sentis (*Colección Nuevos caminos, Colihue Editors. Buenos Aires 2004*). From this text, there were extracted elements regarding the importance of the word in the conformation of the infantile imaginary and the appropriation of culture, as well as Argüello, (2001), who claims the role of the word, the importance of stories and the way they are rooted in the imagination of human beings.

Texts that revolve around orality

In multiple myths of cosmogonic character, orality is the first page with which the chronicle of humanity begins; recognizing this fact is a possibility of inquiry for researchers, as well as allowing the student to carry out personal searches around a topic, and reflecting on the idea of research, not as a simple consultation carried out in books or on the web with the intention of obtaining information on a specific topic, but as an approach with the context, with reality, with the multiple possibilities of language.

A first clarifying document in the search for references for the project Memories from Soatá is the background of the biographical approach and life course. The life stories are a methodological proposal to recover the voice and the word of the living books, living treasures in terms of Díaz (2010), which are human beings who keep in their memory an immense but intangible historical-educational heritage.

A second document-reference is the article by Lorena López Guzmán, called *Historia oral: la importancia de recuperar la palabra hablada como una nueva propuesta de escribir historia en Colombia* (Oral history: the importance of recovering the spoken word as a new proposal to

write history in Colombia). Through this article, Guzmán vindicates the role of orality in the history of Colombia, the great impact it can have in a congested and violent environment where testimonial speeches account for a good part of the country's reality, not as formal and preconceived elements to disclose a face of information, but in general, as a tool that allows to approach the way people live and suffer certain dramas and the relationships they weave with their environment. A third text that has been useful as a reference to build the frame of reference, is that of Carmen Agulló Díaz, who makes a claim to the word, to orality, as a methodological basis to build her research: *La voz y la palabra de los tesoros vivos: fuentes orales y recuperación del patrimonio histórico-educativo inmaterial* (The voice and the word of the living treasures: oral sources and recovery of the immaterial historical-educational heritage). In this text, it is reflected on the role of orality and the vast horizons that can be explored through its use; the author explores orality as a framework from which it is configured as “*a science with conscience.*”

Hanna Arendt is an author who has been important for reflection on collected data; from the field of ethical view and respect for privacy, especially when thinking about the approach of people and the preparation of informed consent. In her text *La Condición Humana* (The Human Condition) (1998: 50), she expresses that the “intimacy of the heart”, which in her opinion “has no tangible place in the world,” is a category that belongs to human subjectivity, to the rationalization of the own existence, and the way in which these self-perceptions tend to establish a close connection with social relations. A new conceptual document that made an important contribution to the conceptual basis of this project is *La Vejez en los orígenes de la cultura occidental* (The Old Age in the origins of Western culture), a document authored by the Spanish philosopher Agustín González, in which it is performed a journey through the conception of old age and the social valuation of the old in different cultures, starting from the Greek conception of Plato and Aristotle, until our days.

The text *Envejecimiento y vejez en Colombia* (Aging and old age in Colombia), is a document created by a group of *Profamilia* specialists in 2013, which collects important data on old age,

elders and governmental processes that have developed around this population in Colombia.

The document Xua, Teo and their friends in the wave of the investigation; guide on research and innovation of the *Ondas* Program and the text “Qualitative Research”, authored by Carlos Sandoval Casilimas, a document endorsed by the Colombian Institute for the Promotion of Higher Education (ICFES, for its initials in Spanish), published in 1996. From it, there were made clarifying readings for the conceptual development of the methodology, and there were extracted key concepts for the foundation of the project. Likewise, some ideas from Kaiser (1996) were taken up with the intention of understanding the biographical approach and the treatment of information, keeping in mind the nature of the data and the population addressed.

Other texts of a literary nature with a relevant contribution were the chronicles *Del llano llano* (**word game for: about the level plain**) *Relatos y testimonios* (Stories and testimonies) (1996), by Alfredo Molano; *Siervo sin tierra* (Servant with no land), by Eduardo Caballero Calderón (1954); *La eterna parranda* (The eternal party) (1996), by Alberto Salcedo Ramos; another text, of a semiotic nature, is *Más allá del ver está el mirar* (Beyond seeing is looking), authored by Fernando Vásquez Rodríguez (1992); and other texts by the same authors extracted from the web. They were read by the Mauka¹ team; fragments selected by an accompanying teacher with the intention of making an aesthetic appreciation of the texts and perform a better exercise around the chronicles, starting from the oral expression, (and a) careful and accurate listening of the elder (Archila 2005).

Memories from Soatá was intended to create an intergenerational approach in which adolescents, as subjects in search of a place in the world, are contextualized in the middle to identify a way to be and act, consistent with their system of rules and values: this way, there are created individual representations that match the versions of their counterparts, a situation that creates a sense of homogeneity among certain groups. When some readings of the world, of the environment and conceptions of life itself are conjugated between two different age groups, the intention is that both parties are nourished by that encounter, the

elders feeling accompanied, useful, important, listened to; that is, vindicating the human and social role that corresponds to them; and the young people drinking a bit of their wisdom, their experience, their history, but more than that, sensitizing themselves to the other who is different, who cannot offer materially, but who is full of stories, magic, words; and words are also a root and a homeland.

An example of the intergenerational approach, attentive listening and the compilation, not only of stories, but of feelings and impressions, is presented by a student in the following text:

One afternoon I was sitting on my grandfather's legs, detailing him, and I knew something strange was happening to him; I grabbed his hand and he smiled, but he looked with intensity through the window - what happens? - I asked, nothing darling, it's that your grandmother has not arrived yet, and in these times, what if something happened to her? At that time, I remember that there was a lot of guerrilla, and woman, child or whoever crossed their path, hardly would make it home

It was already three in the afternoon and my grandmother had not come back yet. The face of anguish of my grandfather increasingly worried me, because my grandfather all his life, from the age of twelve as he told me, had suffered from severe heart pains when he was distressed, so much that once he passed out while we were having dinner. The house remained silent, when around 5:30 my grandfather could no longer support it; he grabbed his ruana and said, brew some coffee darling that I'll be back soon. Where do you go grandpa? Stay here with me. Darling, it's almost raining and the mule is in the 'trocha' (rustic rural path), I'll be back soon. I knew my grandfather lied to me, I was so much anguished that I decided to go behind him to see where he was going, I was kind of scared. It was about 6:15 in the afternoon, my grandfather went down the trocha, looking for my grandmother, and I went behind him; and it did happen that there were two men who had my grandmother down there, taking away the groceries she was carrying home, I was scared, but I ran to help her.

My grandfather took a stone, big like a pineapple, and without thinking twice he put it on the head of one of those two young people.

What's wrong, old asshole? The other said. Release the old woman, said my grandfather and full of anger began to turn red, my grandmother got up quickly and picked the fruits and panela (solid sugar) in her *mochila* (rustic bag); meanwhile, that (young) man remained quiet over there, without moving an eyelash, the young boy was scared, said my grandfather, fear was visible on his face. He was just a boy about 16 or 17 years old.

Excuse me sir, he said. It is the first day I have to do this, and the truth, it was not my intention to cause any damage.

My grandfather felt bad, because it was too much (for him); lift up your partner and let's go. Where, said the young man, trembling; do not worry, I won't hurt you; my grandfather's passive gaze reassured the kid, and that's how it was, we went up the path and when we got to the house, we prepared some corn *mazamorra* (soup) with peas, potatoes and some remaining beef. These boys seemed to be starving; in fact, each one devoured three dishes; it was 9 o'clock at night when a shot sounded, not far away. My grandfather got scared and took a shotgun, one he had for hunting in the forest; and if my grandfather was scared, those poor boys were almost about to pee (so scared they were). We'll better leave, said one, I still remember the face of my grandfather Evangelista when that young man said so, his eyes filled with tears and unable to do anything, he downed his head and went inside.

Do not leave, said my grandmother; they kept silent a few minutes and soon the only thing that was heard was the annoying sound of the crickets.

After a while they got in, those mulattos lay on the floor, next to the stove; I was wondering if they would leave in the morning.

The next day, as an act of gratitude, but daring in a certain way, they made breakfast.

My grandfather got angry and told them; here you do not eat, without first talking to God, and left the house. The boys had breakfast and left, but at

the table they left some cents and a medallion of the Madonna.

It rained all day, from 8 o'clock in the morning, in all the time we did not know anything else about those boys, as neither of them told us their names.

Maximina! Said my grandmother, her warning sound made me get up immediately, Maximina! - Tell me, grandma. Darling, your grandfather. And there he was on the ground, since he had left in the morning, he had not returned, and it was already 5 (in the afternoon). Maybe it was one of those episodes he used to suffer.

At that time, we had to suffer a lot, think and accept situations that often caused us pain; in the house they never let me cry for "nonsense" things; even though they hurt in the soul, there was no right to even express any kind of suffering.

When greeting a stranger, or little known or untrustworthy person, it was like this: good morning and good afternoon; and then they answered, good afternoon, how are you; everything with a lot of respect, not like now, that not even their parents they greet. A flush at sunset, written by Carolina Coronado.

In the dynamics of orality, the word is revalued as a bridge-manifestation of both anthropological and linguistic character, in which the elder are a definitive point, they are life in spurts, but ineluctably they are also crossing the last biological stage of their lives; to that extent, young people who achieve a sensitive approach to the word and the old, acquire a look enriched by their environment and life itself; it is about an inquiry with their peers and with very different groups and people. Thus, when searching for family processes, the ties tended between young people, the elderly and their families are evident. After inquiring with young people about their elders (relatives, grandparents ...) there is an evident questioning about the space that is inhabited by each one, in what way they do it, and the relation that spaces have with respect to memory; the own memory, the familiar one, the one of the elders that inhabit each nook of their lives; and from there, the problematization of the word history. Based on the research question, what every day anecdotes have occurred in Soatá and what emblematic events live in the

memory, customs and traditions of its inhabitants according to the memory of the elder? The following objectives were generated: To rescue the historical and cultural roots of the Soatá population; this was the general objective. The specific ones were:

1. To re-create a memory space through the creation of chronicles about characters and emblematic stories of the municipality of Soatá.
2. To inquire about the characters that define the cultural idiosyncrasy of the municipality and to register them through informative and literary texts.
3. To collect old stories about emblematic characters and curious facts of the town that they remember and want to share.

Rescuing the historical and cultural roots of the population of Soatá

Through this objective, Mauka set out to carry out a series of inquiries and open interviews with the intention of recovering memories and stories from a handful of old people, grandparents of the team members, families, acquaintances and people from the municipality's nursing home. Subsequently and through brief chronicles and profiles, to capture these stories.

Recreating a memory space through the creation of chronicles about characters and emblematic stories of the municipality of Soatá

A series of memory spaces was recreated through the creation of chronicles about representative characters for each of the researchers, people who live in Soatá. From the stories of people, the team learned about profiles, situations and previously unknown people who shared their stories.

Inquiring about the characters that define the cultural idiosyncrasy of the municipality and to register them through literary texts

Mauka's second goal was to analyze and literarily outline the texts obtained during the meetings and interviews, to record them, to transcribe them and to process them using some literary resources obtained from the context and the characters themselves, until turning

them into chronicles; reading, sharing, writing and rewriting, giving them literary, creative and sensitive nuances based on gestures, the sensitivity of the people interviewed in front of certain topics or situations.

Collecting stories of the elder about emblematic characters and curious facts

The last objective proposed as a synthesis of the research was to create an anthology of chronicles; to compile the written stories.

History is an elaboration of subjective character that has as its center the subject; to that extent, when an old person tells a story, they resort to their memories, their life experiences, their pains and their doubts to sustain, without pretensions of any order. It is, therefore, an exercise in which researchers immerses themselves in the other's world with respect and modesty, because it is not a matter of judging their experiences; however, it is evident that the self-narrative experience has for each one of the interviewees a particular meaning, but in all cases it is revealed the intention to make a brief autobiography. The living history of Soatá is then a compilation of subjective testimonies that lack grandiloquence and precise references in terms of antecedents, but that are the angular matrix of the life of many families and that also become a foundational material for the life of adolescents who had the sensitivity, commitment and discipline to carry out their research process, not only as a theoretical knowledge, or a methodological notion, but as a complex web of relationships, reflections and feelings that are not exhausted. Sabino (1997).

Since the launch of the call for research by the *ONDAS* program of *Colciencias*, through the webpage of the Secretary of Education of Boyacá in the last quarter of 2015, the accompanying teacher focused on a group of students belonging to 9th school grade, and a contextualization process with respect to the initiative was started with these questions (among other relevant information): What is an investigation? What were the commitments and possibilities of inquiry and learning? In what way would the objectives be constructed?

Due to the school institution's schedule, (Monday to Thursday from 7:20 to 12:00, and from 2:00 to 4:00 pm; and Friday from 6:40 to 1:15 pm), the

students were summoned to develop the project after 2:30 p.m. on Fridays, with the intention of not interrupting the academic processes of the different academic subjects within the ordinary times of the institution.

In a general meeting, the students were divided into teams of three to five students with the intention that each group made proposals for the name and slogan of the team. Subsequently to this exercise, proposals were presented with acrostics, images and other possibilities; later, they had the opportunity to vote for the proposal that most called their attention. In this way, the acronym Mauka was chosen because it was loud and pleasant. Respecting the democratic process of the team, where 22 of the 35 participants voted for the proposal of Mauricio Palencia and Karina Mayorga, who synthesized their Mauka names, this name was chosen. Later and with the same mechanics, the students proposed a series of slogans for the group. Some tried to give content to the name from the meaning of each grapheme, others focused on personal proposals and finally, also by vote, it was chosen the motto "Looking together: we know and learn." The discussion in this case focused on the meaning of the word see with respect to the word look; after the discussion, the motto was reaffirmed.

After the democratic selection of the proposals, it was left as a task for each team to think of a logo that would represent the intention of the project, and that it had a consistent symbolism. In the following meeting the students presented and argued their proposals. After divulging, the team unanimously chose the proposal of the student Leidy Joya, which presents a girl and a boy reading. After this election, it was complemented with other representative elements; this way, the face of an old woman representing old people from Soatá is on the flap of the book that the readers hold; another element that was incorporated into the flap of the book was the date palm and its fruit, which is an emblem of Soatá. This image was included in the logs, posters and a banner.

As a reporter, Anyi Verónica Pinzón was chosen as substitute and Carolina Quintana Coronado as assistant reporter, since Anyi is a girl who lives in the country and sometimes it would not be possible (for her) to travel; another reason is the computer, since most of the members of the equipment lack of them.

In total, there were 7 months of process, which can be differentiated in two moments, the first of an introductory nature; and the second, of a methodological nature. The introductory process had three phases. The first three stages listed below lasted approximately 2 months.

Stage 1.

Consolidation of the work team.

Stage 2.

Foundation meetings, what is an investigation?

Acknowledgments and formulation of the problem.

Definition of general and specific objectives.

Stage 3

Organization of slogan, logos, graphic material.

Printing of materials and delivery and publication thereof in visible places of the institution.

The following five months were of constant work in the development of the methodological route, which had four different phases:

1. First foundation readings, preparation of the schedule and preparation of guiding questions for conducting the interviews.
2. Fieldwork: conducting interviews and surveying.
3. Sharing the interviews (with the rest of the team) and transcription of them.

The investigation contemplated a methodological approach to reality, in different moments of the field work, and with different participants, supported in the pedagogical model of the institution from the perspective of the transforming school, seeking basic conceptual appropriation, the playful-didactic exhibition of environmental knowledge, and reflection on the findings, without neglecting the aesthetic value of language. With this intention, there were performed activities such as:

- Ludic-didactic exhibition of materials according to the research problem.

- Meetings around the theme - research problem.
- Shared reading of the chronicles of Alberto Salcedo Ramos.
- Sharing by the accompanying teacher of fragmentary literary texts.
- Interpretive reading of texts by renowned writers, such as Gay Talese and Alfredo Molano.
- Discussion of the topic, argumentation, questions and clarifications.
- Field trips to some sites in Soatá, as complementary spaces.
- Formal and informal talks with key participants. Historian Ignacio Báez. Member of the History Academy of Boyacá and writer for the newspaper *Repertorio Boyacense*.
- Lectures and workshops within the classes.
- Regular meetings once a week, on Fridays from 2:30 to 5:30.
- Sporadic meetings one or more times a week, depending on the work dynamics and the available schedules, after the academic day.

Duration of each phase of the process

Stage 1: The consolidation of the work team was carried out in two weeks, but due to Christmas holidays, it was extended for 3 more weeks, because after the return to school and the change of school year it was necessary to make several changes.

Stage 2: The meetings for introductory foundation and basic conceptual appropriation were developed in 2 weeks of work; the formulation and reformulation of the problem, together with the definition of the general and specific objectives were discussed in a week, but in three sessions, two simple ones, class time (60 minutes) and a Mauka work session, (3 hours). Later, they were reformulated in the next meeting session. (Next Friday, 3 hours).

Stage 3: In this stage, the designs were personal tasks; later they were shared, the winning logo was chosen, and it was initiated the process of

sublimation of t-shirts, printing and others. The approximate duration was 3 weeks. In total and keeping in mind that some activities were carried out simultaneously, this stage lasted 2 months, interrupted by the Christmas vacations.

It was required more time for the methodological route. Although in the beginning it had been planned to work only on Friday afternoons, after completing the academic day, as the project took shape it was necessary to dedicate more time to it; two or even three times more than initially planned, that is, instead of holding a meeting a week, the team had to meet three times, and assign homework to work on at home and on weekends. The foundation readings were made in the stipulated times, that is, on Fridays at the scheduled times, during 4 months. The preparation of the schedule was in charge of the teacher, week by week, and the preparation of guiding questions for performing the interviews was carried out in concerted spaces in three sessions during a week.

Field work: realization of views and interviews, it was a personal work since each researcher had to look for the exact time to find the people he had to interview and since most of them were people from the countryside, it was necessary to do it on weekends, mainly. This process was extended for two months, but it was developed simultaneously with other processes such as sharing (information), transcriptions and meetings; only a general interview space was held in the municipality's nursing home (in Soatá).

Finally, the stage of sharing interviews and their transcriptions took approximately 3 months, since the interviews were recorded on cell phones and then transcribed by hand. An hour of interview represented in most cases 3 or 4 hours of scriptural exercise. After the slow process of transcription, according to the times and possibilities of each member of the team, it was started the process of creation of chronicles and the constant revision of drafts, reading sessions aloud and collating the recordings; because although in the chronicles it is intended to give a literary emphasis to the interviews, it was not the intention of this process to modify in essence the contents of the same, as it is evidenced in this testimony:

I have been living in Soatá for over forty years, I came to live here when I got married; I belong here, my children were born here.

When Gerardo was about to be born, I was alone in a room where I lived for rent; by then I already had a big pregnancy belly and I knew I was close to give birth so I started to prepare my stuff, silently in my room.

One night we sat with the lady owner of the house in the corridor and they told stories and I laughed and laughed; then a daughter of her told me, you're almost ready, do not forget to let me know (about it) that I've never seen a delivery. And I was still laughing with great pleasure and the lady said to me, with so much laughter you could surprise us. About eleven o'clock I went in and was quiet changing to bed, when I felt a little pain, short and I said, now if it's going to be the time, I went to bed, but I rolled over and over on bed; about an hour later, I realized it was going to happen, because all this really hurt me." This is what lady Tru said, while touching her hips and lower belly, "then I prepared everything, I grabbed a big pot and put a chicken to boil to get broth, and in the other burner I put the chocolate; then, I took it off, as it was ready really fast, and I then I prepared figs infusion. On the bed, I stretched a large piece of plastic, and got ready scissors, some merthiolate, gauze, cotton and "alcol" (alcohol); meanwhile the pains kept increasingly hard, but I stayed working like a little ant doing my things, and put the chocolate pot, the cookie jar, blankets ... everything at the side of the bed.

When it was the moment, at about three o'clock in the morning, I already felt like I was going to be unable to stand it, I started to drip blood and I felt how that head was going down and it was breaking me down, so I grabbed a hot water pot, which it was what I needed, I took it to the side of the bed and I lay down, pushing like a beast, and that pain, but I put a wet cloth on my mouth to avoid screaming and wake up the people of the house. And I pushed, as I had seen the cows did so, until the head really began to come out, and at last everything came out, it is that with the head the rest came out easier there. And I took the (umbilical) cord and cut it.

Quickly I put some merthiolate, so that I would not bleed or got infected. I tied him, cleaned him, checked everything to see that he was complete, I checked his little hands, the little feet, I checked everything, I saw that he had everything; then I wrapped him and after that started to push for the placenta to just come out. Then I picked up the plastic with all that filth, rolled it up and put it behind the door, I lay the child on bed and I went and I bathed well with the figs infusion. That's (the reason) why I've been healthy, because figs infusion is very good to get rid of those colds; then I drank my broth and my chocolate and went to bed. Everything by myself, nobody had to help me, and I did not allow anybody to me see. Not like those numb women of now, who cry for anything. I did not go to the doctor, barely to the controls, but never let that anybody but my husband could see me. ANGÚ, written by Cristian Gómez.

The investigative process was in charge of the research teacher Adriana María Galvis Cardona, who formulated and postulated the project to the ONDAS Program; later, she was in charge of following it up within the institution and coordinating so that the development times of the same did not cross or interfere with the other academic activities projected for the different subjects. Basically for that reason, it was necessary for the project to be consolidated outside the school day.

The principal of the Educational Institution endorsed the development of the same, emphasizing the need to work in personal times, so it was done that way; however, she was always willing to provide the necessary spaces and permits.

There were a total of 35 students; plus the research teacher, who assumed the coordination of the project and the principal of the institution. In the same way, different students assumed roles as rapporteurs, observers and a treasurer.

Mauka had an external advisor who visited the educational institution on 5 occasions to review the progress of the project. This is Mr. Elkin Dulcey Colmenares, a student of the Master's Degree in History of the *Universidad*

Pedagógica y Tecnológica de Tunja, who in turn was appointed by the *Ondas* Program.

In the same way, during the two divulgation processes that were carried out for the project, a mid-term in the municipality of Sogamoso and a final one in the city of Tunja, the *Ondas* Program was in charge of directing and carrying out the process of evaluating the progress of the process. On part of the students, through specialists in the area, in the first case, people with training in the methodological area who issued their assessments around the development of the methodological route of the projects; and in the second case, when the process was in its final phase, they were in charge of assessing the relevance of the projects, the social impact, the quality of the routes and the possibilities of continuing to develop the proposals within the communities in which they were created; the thematic and conceptual management by the student exhibitors and the relevance of the report presented according to the requirements of the program. Background, requirements, methodological, bibliographic, financial reports, delivery of media, evidence, recordings, physical and virtual reports, among others.

In short, it was an inter-institutional exercise (that was) developed according to a series of guidelines that really allowed the team to learn about the research process in an organized, rigorous, solid and well-founded way. With specialists in the area, with on-time deliveries, dedication and concerted work in pursuit of a common goal, to which unfortunately, due to a lack of commitment, the entire team could not arrive; but those who followed the path with discipline learned a lot during the process and they obtained important academic and life experiences.

Participating population

After performing a sensitization for the objectives of the project, a process of social appropriation of “Memories from Soatá” began, because it has its niche in the municipality of Soatá, specifically in the rural population; for that reason, the team was always aware of the need to project the research toward the municipality, outside the school, with the intention of symbolically give a retribution to what some people shared with this research.

At school, two divulgation process were initially held, with sixth and seventh grade students; and later with seventh and tenth grade students, according to the availability of the groups and teachers. In both cases the mechanics were the same; first with the intention of publicizing the project, of telling about the trajectory and feelings of the student researchers; after a general presentation, the student researchers were divided into small teams made up of the assistants (three subgroups for each grade) to tell them in detail about their experience as researchers, some of the stories obtained while gathering information in the field.

Another divulgation process, which was highly motivating for the students, was held on March 17 in the “Andes Stereo,” a state radio station in Soatá. The objective of this activity was clearly democratic; to disseminate the research in order to achieve social appropriation of the same, urging with it the social contribution and criticism of the Soatá inhabitants. Similarly, to inform the municipality about the research exercise carried out in the Educational Institution Juan José Rondón; and among other things, to thank the people who had been accompanying the process and who gave their voices, their stories and even part of their privacy, contributing to the “Memories from Soatá” project; and to encourage other people to participate.

In short, the message proposed for the population and for the students themselves was aimed at encouraging voluntary participation in the activities that were being carried out, but also to make the population in general and the population of elders and grandparents in Soatá to feel they were key players of the process that was carried out.

The beneficiary populations were, first of all, the research students, since they acquired methodological elements to approach in a sensitive way a target population of study, which in addition contributes from their experience and contributions to their sensitization and human formation. This way, Educational Institution Juan José Rondón qualifies its human team and strengthens critical, participatory and civic competence in young people by training its young researchers; in addition, it promotes the formation of more socially sensitive individuals,

and with a projection from the leadership. Also the (school) parents, since by having their children engaged in productive activities, they have the possibility of strengthening values in them and delivering more sensitive and competent human beings at an ethical level in society; and society in general, because through this type of initiatives, community bonds, political initiatives and more productive and positive developments in society are strengthened.

What follows is a series of reflections on the Mauka team's research experience and some elements of discussion from the findings, the methodology used and the theoretical approaches that sustain the research itself, in accordance with the initial proposals that were reflected in the objectives and that were gradually developed in the investigative journey, making important contributions, discussion and re-definitions to the concept of history.

In principle we will say that the choice of the research method had the intention, from the beginning of the investigative process, of being political material, since what was obtained through the state of the art, is that although orality is in a process of consolidation through research on minorities and invisible populations, this practice has become common in some areas of the country, particularizing cases such as those evidenced predominantly in the cities of Cali or Bogotá, a situation that has no otherness in departments such as Boyacá.

Training new generations to take on research as an integral part of their preparation processes, not only academically but for life, requires a real context that speaks of the same issues, which addresses expectations and nurtures the interests of each one of the team members; since it is a task that requires discipline, efficient work and appropriation of concepts that can materialize both the learning of the methodology and the enjoying of the intellectual and personal gratifications that sometimes cannot be easily glimpsed by high school students, because their interest in most cases is mediated by speed and immediate gratification, since research is a task that requires curiosity, will, commitment and dedication.

Performing this exercise then becomes a possibility of problematization and understanding of other readings of reality, the possibility of generating another discussion between academic peers and transcending the orality of the position of a story that sometimes does not go beyond the anecdotal, being crucial and vital issues for a segment of the population, in this case the one that lives in remote areas, in the municipality of Soatá and in general in the rural spaces, whose voices are lost; the story next confirms that.

With his skin cracked by his 80s and his hair almost completely whited, Calixto Gomez was sitting in the kitchen, resting from the day's work, looking at the crosses, the meadow and the blue landscape that was darkening on the horizon. Grandpa, can you help me with a task? -I asked- What is it about? He asked, without hiding a trace of amazement. It's because I'm on a school project and it's about the Memories from Soatá. After the woman serves dinner. We ate; after finishing, the grandfather said, well, now yes.

We went to the room and I asked him

*He stayed at home almost always; and when he used to leave home in order to go to school; in the market place, corn, garlic, among other things, were sold; it was at a square because in his time there were no supermarkets. In Holy Week, it was allowed to work Monday, Tuesday and Wednesday, because on Thursday and Friday it was not allowed, because they were holy days. Education was given by the same parents; (to have) respect (for) the elders and all that; and while in school he did not even finish half of elementary school, since he was removed (from it) at six months because he was very "pelietas" (he used to fight a lot), and he was so "crap" (bad person) that he looked for ants' beds to crush them (other people) in them**

The rural places he knows are "La Jabonera" (the soap dish), "La Chorrera" (a large jet of water), "Llano grande" (large plain). "Los Molinos" (the mills) and part of the (sea) coast. He fell in love with his wife with secret conversations and serenades. And the churches were built by community work. THE GRANDFATHER, written by Cristian Gómez.

* It refers to his classmates.

Conclusions

Both theoretical and methodological reflection requires from researchers a deep and critical inquiry about the conditions of the environment and the people who participate in the research, and also the way in which research is conceived within educational institutions and the problems that are generated in the environment, especially when the subjects involved are so dissimilar; but also the same theoretical reflection is outside the “traditional” positions that are conceived within the research associated with the scientific field. In this case the proposal is conceived from the language and everyday life. In conclusion, with respect to the objectives of the project.

1. Mauka managed to rescue some memories and stories from a handful of old people, grandparents of the members of the team, families, acquaintances and people of the municipality’s nursing home. Although it is not possible to affirm that the historical and cultural roots of the Soatá population have been rescued, (at least) a series of memories were reaffirmed from this exercise. This is recorded in the chronicles that were presented and in many others that remained in the archive as a result of this work.
2. A series of memory spaces was recreated through the creation of chronicles about representative characters for each of the researchers, people who live in Soatá. From the stories of the people, the team learned about profiles, situations and previously unknown people who shared their stories.
3. Another of Mauka’s goals was to analyze and literarily outline the texts obtained until turning them into chronicles; to read, share, write and rewrite. The objective was met, with greater and lesser variations, always having as a premise respect the fidelity of the texts obtained from the elders, except for the names and some particular data that were changed, in order to not expose people who did not want to be visible in the divulgation process.
4. The last objective proposed as a synthesis of the research was to create an anthology of chronicles. The proposal presents important variations in its volume due to the number of chronicles developed, but the objective was fulfilled. See the attached text.

In conclusion, the research met the proposed objectives, without ignoring that there were a number of difficulties along the way, which fortunately were overcome, resulting in the successful completion of the project, although with results that differ slightly from the initial projections, especially regarding the number of chronicles; scientifically and humanly, it is a project that has completely filled the expectations of researchers. The most interesting is that they are still motivated to continue with the rewriting of the same, and that from the development of this project, it has been raised a small study group that plans to meet periodically to continue the process of personal training.

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